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NO. 8.

A VOICE FROM THE BOSTON ELM.

BY REV. W. S. STUDLEY, D. D.

[Lines read on the presentation to the Methodist preachers of Boston of a chair made of the famous Boston Elm Tree, Feb. 18, 1879.]

A sapling, slender and tall,
Had sturdy roots in the land
When the Mayflower bore, to New England's shore,
Her devoted Pilgrim hand.

And among the events I've seen —
The notable things of my life —
Are a nation born, and from tyranny torn
By heroic arms and strife.

ACCIDENTS TO THE OLD ELM.

In the summer of 1832 it was much injured by a storm, and its largest limbs were so much cleaved as to allow them to rest their branches upon the ground; but they were subsequently restored at much cost and labor to their former position, and were sustained in place by iron bolts and braces. Again it was considerably broken by a gale of wind and rain at 6:30 P. M., June 29, 1860. Once more, by the gale of September, 1869, a large limb, measuring forty-two inches in circumference, was torn from this tree. It was found on examination that this limb was at least one hundred and ninety-two years old.

INCIDENTS CONNECTED WITH THE TREE.

Upon its largest limb it has been supposed that some of the early executions in the Massachusetts Bay Colony took place. If any reliance can be placed on traditional lore, which is extremely doubtful, we must believe that the Quakers and Ann Hibbens, the martyr of the witch delusion, were hung from its branches, the former in October, 1659, and the latter in June, 1656.

It is certain that during the revolutionary struggles of America the vicinity of this tree was one of the places of constant resort of the Sons of Liberty, who frequently caused it to be illuminated with lanterns on evenings of rejoicing and festive occasions. At this time it was known as the Liberty Tree, and was so called as late as 1784.

During and previous to the siege of Boston, at the commencement of the revolution, British troops were encamped upon the Common, and in later years, during the last war with Great Britain, American troops in considerable numbers were also encamped all about the tree; yet it was strangely spared by them alike, and received no injury either from friend or foe.

The last distinctively Methodist gathering assembled under the Old Elm was on the 6th of June, 1866, during the session of the New England Methodist Centenary Convention. At the noon intermission of that day, the members of the Convention, numbering several hundreds, with Bishop Simpson and Wm. Claffin, president of the Convention, and many other distinguished ministers and laymen, went upon the Common, and taking their places on the southern side of the Old Elm were photographed by Black. The picture is one of the most remarkable ever taken of so large a company for the extreme accuracy with which the tree and the persons present are reproduced. It will be an historical Methodist picture for generations. Before leaving the hallowed spot the company present surrounded the Elm, and led on by Rev. A. D. Merrill, of blessed memory, they joined right heartily in singing "Praise God from whom all blessings flow."

The iron tablet on the fence which surrounded the tree during the last years of its life, gives a brief official summary of its history. It says: "This tree has been standing here for an unknown period. It is believed to have existed before the settlement of Boston, being full grown in 1722, exhibited marks of old age in 1792, and was nearly destroyed by a storm in 1832. Protected by an iron fence in 1854." This, in short, is the history of the tree as far as can be gathered from the writings of those who have given the most attention to the subject.

AGE OF THIS TREE TO BE MORE THAN TWO HUNDRED AND FIFTY YEARS. AS FAR BACK AS TRADITION CAN GO IT WAS STANDING IN ITS MAJESTY AND BEAUTY. IT IS REPRESENTED ON THE OLDEST MAP OF THE TOWN OF BOSTON KNOWN TO EXIST, AND WHICH WAS ENGRAVED IN 1722. AGAIN, IN A MAP PUBLISHED DURING THE ADMINISTRATION OF GOV. BURNETT, AND HAVING THE DATE 1729, THE GREAT TREE STANDS AS IT HAS EVER DONE, ISOLATED FROM ALL OTHER TREES. MORE THAN A HUNDRED AND FIFTY YEARS AGO IT WAS CALLED THE GREAT TREE, OR THE GREAT ELM.

ACCIDENTS TO THE OLD ELM.

IN THE SUMMER OF 1832 IT WAS MUCH INJURED BY A STORM, AND ITS LARGEST LIMBS WERE SO MUCH CLEAVED AS TO ALLOW THEM TO REST THEIR BRANCHES UPON THE GROUND; BUT THEY WERE SUBSEQUENTLY RESTORED AT MUCH COST AND LABOR TO THEIR FORMER POSITION, AND WERE SUSTAINED IN PLACE BY IRON BOLTS AND BRACES. AGAIN IT WAS CONSIDERABLY BROKEN BY A GALE OF WIND AND RAIN AT 6:30 P. M., JUNE 29, 1860.

ONCE MORE, BY THE GALE OF SEPTEMBER, 1869, A LARGE LIMB, MEASURING FORTY-TWO INCHES IN CIRCUMFERENCE, WAS TORN FROM THIS TREE. IT WAS FOUND ON EXAMINATION THAT THIS LIMB WAS AT LEAST ONE HUNDRED AND NINETY-TWO YEARS OLD.

INCIDENTS CONNECTED WITH THE TREE.

UPON ITS LARGEST LIMB IT HAS BEEN SUPPOSED THAT SOME OF THE EARLY EXECUTIONS IN THE MASSACHUSETTS BAY COLONY TOOK PLACE. IF ANY RELIANCE CAN BE PLACED ON TRADITIONAL LORE, WHICH IS EXTREMELY DOUBTFUL, WE MUST BELIEVE THAT THE QUAKERS AND ANN HIBBENS, THE MARTYR OF THE WITCH DELUSION, WERE HUNG FROM ITS BRANCHES, THE FORMER IN OCTOBER, 1659, AND THE LATTER IN JUNE, 1656.

IT IS CERTAIN THAT DURING THE REVOLUTIONARY STRUGGLES OF AMERICA THE VICINITY OF THIS TREE WAS ONE OF THE PLACES OF CONSTANT RESORT OF THE SONS OF LIBERTY, WHO FREQUENTLY CAUSED IT TO BE ILLUMINATED WITH LANTERNS ON EVENINGS OF REJOICING AND FESTIVE OCCASIONS. AT THIS TIME IT WAS KNOWN AS THE LIBERTY TREE, AND WAS SO CALLED AS LATE AS 1784.

URING AND PREVIOUS TO THE SIEGE OF BOSTON, AT THE COMMENCEMENT OF THE REVOLUTION, BRITISH TROOPS WERE ENCAMPED UPON THE COMMON, AND IN LATER YEARS, DURING THE LAST WAR WITH GREAT BRITAIN, AMERICAN TROOPS IN CONSIDERABLE NUMBERS WERE ALSO ENCAMPED ALL ABOUT THE TREE; YET IT WAS STRANGELY SPARED BY THEM ALIKE, AND RECEIVED NO INJURY EITHER FROM FRIEND OR FOE.

THE LAST DISTINCTIVELY METHODIST GATHERING ASSEMBLED UNDER THE OLD ELM WAS ON THE 6TH OF JUNE, 1866, DURING THE SESSION OF THE NEW ENGLAND METHODIST CENTENARY CONVENTION. AT THE NOON INTERMISSION OF THAT DAY, THE MEMBERS OF THE CONVENTION, NUMBERING SEVERAL HUNDREDS, WITH BISHOP SIMPSON AND WM. CLAFFIN, PRESIDENT OF THE CONVENTION, AND MANY OTHER DISTINGUISHED MINISTERS AND LAYMEN, WENT UPON THE COMMON, AND TAKING THEIR PLACES ON THE SOUTHERN SIDE OF THE OLD ELM WERE PHOTOGRAPHED BY BLACK. THE PICTURE IS ONE OF THE MOST REMARKABLE EVER TAKEN OF SO LARGE A COMPANY FOR THE EXTREME ACCURACY WITH WHICH THE TREE AND THE PERSONS PRESENT ARE REPRODUCED. IT WILL BE AN HISTORICAL METHODIST PICTURE FOR GENERATIONS. BEFORE LEAVING THE HALLOWED SPOT THE COMPANY PRESENT SURROUNDED THE ELM, AND LED ON BY REV. A. D. MERRILL, OF BLESSED MEMORY, THEY JOINED RIGHT HEARTILY IN SINGING "PRAISE GOD FROM WHOM ALL BLESSINGS FLOW."

THE IRON TABLET ON THE FENCE WHICH SURROUNDED THE TREE DURING THE LAST YEARS OF ITS LIFE, GIVES A BRIEF OFFICIAL SUMMARY OF ITS HISTORY. IT SAYS: "THIS TREE HAS BEEN STANDING HERE FOR AN UNKNOWN PERIOD. IT IS BELIEVED TO HAVE EXISTED BEFORE THE SETTLEMENT OF BOSTON, BEING FULL GROWN IN 1722, AND WAS NEARLY DESTROYED BY A STORM IN 1832. PROTECTED BY AN IRON FENCE IN 1854." THIS, IN SHORT, IS THE HISTORY OF THE TREE AS FAR AS CAN BE GATHERED FROM THE WRITINGS OF THOSE WHO HAVE GIVEN THE MOST ATTENTION TO THE SUBJECT.

THE END COMES AT LAST.

ON TUESDAY, THE 15TH OF FEBRUARY, 1876, AT QUARTER PAST SEVEN IN THE EVENING, THE WINTER'S BLAST LAY THIS LAST PROUD REPRESENTATIVE OF THE PRIMEVAL FOREST LOW, AND THE GREAT ELM BECAME A THING OF THE PAST.

IT IS SOMETHING TO BE PROFOUNDLY THANKFUL FOR THAT THE AX OF THE WOODMAN WAS NOT LIFTED AGAINST THIS VENERABLE TREE; IT WOULD HAVE BEEN A DESERTION BORDERING UPON VANDALISM TO HAVE THUS ANTICIPATED PROVIDENCE. IT WAS ALTOGETHER SUITABLE THAT IN DUE TIME THE STRONG WINDS OF HEAVEN SHOULD TERMINATE ITS LONG AND EVENTFUL AND HONORABLE CAREER.

THE ARM CHAIR.

THIS CHAIR, WHICH IS HERE BEFORE US, AND WHICH HAS BEEN MADE FROM AN ELEGANT AND ORIGINAL DESIGN EXPRESSLY FOR THE USE OF THE BOSTON PREACHERS' MEETING, IS CONSTRUCTED IN THE MOST SUBSTANTIAL MANNER, AND CARVED BY HAND. IT IS ENTIRELY OF THE WOOD OF THE OLD ELM, AND VOUCHED FOR BY THE BEST AUTHORITY. IT BECOMES AN OBJECT OF SPECIAL INTEREST TO US, AND TO ALL MEMBERS OF THE METHODIST CHURCH IN NEW ENGLAND, FROM THE FACT THAT THE VENERABLE ELM OF WHICH IT IS MADE WAS SHELTERED WITH ITS WIDE-SPREADING BRANCHES THE HEROIC NEW ENGLAND PIONEER OF METHODISM, JESSE LEE, WHEN HE COMMENCED HIS MINISTRATIONS WHICH EVENTUALLY IN THE ESTABLISHMENT OF METHODISM IN BOSTON. OH, THAT THIS SIGHT

WOULD HAVE A VOICE FROM THE BOSTON ELM.

REPRESENTED A CHAIR MADE OF THE FAMOUS BOSTON ELM TREE.

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Miscellaneous.

BISHOP SIMPSON'S NINTH LECTURE.
COLLATERAL AND MISCELLANEOUS WORK.

The range of the preacher's work is widely extended. His chief duties lie in the pulpit and parish, but there are many collateral fields which he must cultivate. Closely connected with preaching is public prayer. It should issue from a heart which feels its own wants. Thanksgiving should occupy a prominent place, that the people may be ever reminded of the blessings which they enjoy. Among the Jews the thank-offering was required under the law. In public prayer there should be confession of sins, personal, social, and national. Prayer should be offered in such a reverential spirit that the people will feel that they are in the presence of the Lord Jehovah. There should be no familiarity of approach to God, no address to the people through the prayer. The petitions which ascend in solemn awe, with evident access to God, inspire the hearts of the people, and lead them to pour out their supplications for the divine mercy. Such prayer prepares the people to hear the Gospel of salvation. That the minister may have the true spirit of prayer in the pulpit, he must cultivate secret prayer, and thus he will realize the fulfillment of the promise: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This is in harmony with the words of the Psalmist: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The length of public prayer may properly vary under different circumstances. From ten to fifteen minutes would seem to be the proper limits. In conducting meetings for social prayer the tact of the preacher will find abundant exercise. Some preachers kill their social meetings by too long opening exercises. The more the leader can influence to speak or pray in the social meetings, the better the growth of the Church. In this way can he best learn the condition of his people. If children do not learn to speak in childhood, the tongue will always be palsied. So in the early days of Christian experience, the convert should be drawn out to use his powers.

The leader should not go to his prayer-meeting without due preparation. Commencing promptly at the moment, let his own words be brief and inspiring; then let him secure the participation of as many others as possible. Under some men the prayer-meeting is the glory of the Church. Under others few are led to attend, and the exercises are dull and uninteresting.

The Sunday-school should always receive the careful attention of the minister. It should not be a something outside of the Church, but incorporated within it, partaking of its life. Where Churches are established I have no sympathy with ^{any} schools; but in case there is no Church organization, a union school may do much good. In many places positive injury has come from separating the Sunday-school from the Church. The lambs of the flock should be the care of the minister. While he should not seek to supersede the superintendent, it should be felt that he is the head of the school, and that no one feels a greater interest in it than he. The superintendence of the preacher should extend to the selection of the books for the library. Publishers, through attention to other matters, and by exchanging books, often do not know the character of the books they have to sell, while their desire is to turn all to money. A committee is appointed to select and purchase books, who have not the time or patience, or perhaps the ability, to make a wise selection, and thus many books of doubtful character are placed in the library which serve to vitiate rather than to improve the readers. The books should teach doctrines in harmony with the teachings of the Church, and too great care cannot be used in their selection.

No matter how great the power of the preacher, he cannot work alone. Consequently he should study the character and organization of his Church, and place himself in intimate relations with every member. He should study how to enlist the entire talent of his Church in Christian activities, for the benefit which will result to the community and to the workers themselves; for every one who is engaged in doing good is also engaged in self-culture. There are some lines of Church work which are common to all, as, for example, in the social meetings, which all should be expected to attend.

In every assembly there are musical voices which should be cultivated and enlisted. Upon others the preacher can lay the duty of seeing that the room is well aired, warmed and lighted. An ill-ventilated room, with lamps untrimmed and smoking, or damp and chilly, will destroy the profit of the meeting. It is impossible to have a good meeting with unfavorable external conditions. The principles of ventilation are usually misunderstood by sextons. People wonder what is the matter with their preacher, or with themselves, when the fault is in neither. The health of many a minister has been ruined by the bad management of those in care of rooms for public worship. I wish we could have an art school for sextons. A minister related to me a scene which illustrates what I am saying. The church had been enlarged and improved; a thermometer was bought and hung upon a convenient pillar, with instructions to the sexton not to let the mercury go below 60 degrees or above 70. The weather was

cool. The man was noticed to examine the thermometer frequently. He put in more wood, again examined the instrument, put in more wood and looked again. By and by his face was troubled. He seemed in great perplexity, until at last he rushed to it, snatched it from its place, and hasted it out at the door, determined to bring it down to 70 degrees.

The pastor should study the qualifications of his members for teachers, for helpers in visiting the sick, inviting strangers to the house of God, and other work of various kinds. Committees may call upon strangers, but this work with all the rest needs the constant supervision of the pastor.

Associations of members for various benevolent purposes should be encouraged, such as lyceums, Dorcas societies, etc. Thus should the pastor aim to find work for all. It was said of Christ that He was full of grace and truth. He healed first the bodies of men, and their souls afterwards. In its activities the Roman Catholic Church generally exceeds the Protestant. The Sisters of Charity and other benevolent workers, by their plain garb and devotion, impress the public mind with the excellence of their work far more than do their priests. Active work is needed to give the congregation unity and harmony. The couplet of Watts is justified by every day's observation:—

"Satan finds some mischief still,
For idle hands to do."

In one of Dr. Chalmers' night schools there was a boy whom no one could control. It was resolved to expel him; but the superintendent plead that he might have one more trial. The schoolroom was lighted with candles, placed on movable wooden stands, and needing frequent snuffing. The fractious boy was appointed general candle-snuffer. He entered on his work with spirit, and became one of the best boys in the school. Luther was so restless when a boy that he was flogged several times a day. That irrepressible spirit was the power which by the grace of God was to shake the world. Mothers often pride themselves in children who sit still and make no noise. They will always sit still and accomplish nothing. Give me a boy who is ever wide awake and active, and I will show you one who will make his mark in life. No matter how much steam a locomotive carries, it will have a heavy train to draw and keeps on the track.

The successful minister must also study the organizations of society. The tendency of society is to organization. The line of the Reformation marks the boundary which separates the ages that received the opinions of others, and the ages that are characterized by private judgment. Vast corporations are formed where men are bound together by common interests. Among railroad men and other guilds large brotherhoods are found. Strikes illustrate the strength and closeness of those ties. The pulpit operates on individual hearts, but in order to reach these the preacher must know in what alliances they are involved. If the institution be friendly to the Church, its members will be favorably affected towards it. Society is like a stick of timber which must be split along the vein if at all. I have entered a bank and asked information of a clerk, and not been greatly gratified; but if I am introduced to the president, and he treats me courteously, ever after each clerk bears himself with deference towards me. This but illustrates the power and influence of organization. In this day the masses of the people are arranged in organizations, and too frequently the attempt is made to array them against the Churches. Communism in Europe is in deadly antagonism to the Church. This arises from the union of Church and State, and perhaps God will use it to destroy that union. The minister should study these organizations, and secure their good-will, if possible, so that he may benefit their individual members. The atheistic orator makes a direct aim to destroy the influence of the minister of Christ. The limits of a lecture will not let me discuss the methods of studying this subject. I must allude, however, to what I think is the greatest barrier which the most harmless of these associations present to the progress of religion. They call for the means and time of the members, until they are led further and further away from all religious associations. To counteract this, let the minister endeavor to draw the Church and Sunday-school about himself, and instill into the minds of young and old the importance of adhering to the old landmarks. Let him ever insist in the education of the Church, inquire into their wants and necessities, and in every way strive to improve their condition. His membership, thus instructed and fortified, will present an invulnerable front to the forces of evil.

Among the collateral employments of the minister are the duties which he will be asked to discharge on the platform. He will be required to address audiences on the great public questions of the hour. The Bible Society presents a field of work in which he should feel a deep interest. Associations for the promotion of temperance, though sometimes so conducted as to damage the pulpit, furnish opportunity for useful labor. The minister should guide them, and lead the reformed to feel that their only security is in sound conversion to Christ. Associations for the prevention of cruelty, for the education of the deaf and dumb, for the relief of the poor, hospitals, and benevolent institutions of various kinds, will call for your advocacy and aid; and they all afford a common ground for Christian work. By them the minister may extend his influence beyond his own congrega-

tion. His discrimination must be exercised in declining invitations to take part in services where he must not go. You will occasionally exchange pulpits with preachers of your own and of other denominations. This practice is very prevalent, and includes all except a few Churches which arrogate to themselves peculiar prerogatives, while they hand over the rest of us to the unenlightened mercies of God. These bodies do not relatively advance. In such exchanges we must be careful not to violate Christian courtesy by introducing controversial topics. The common doctrines are sufficiently broad for the presentation of saving truth, while the salvation of the soul does not depend on the philosophical views which separate the sects. Whoever teaches a common trust in Christ should be treated as a brother. Any effort at proselytizing from one branch of the Church to another should be carefully avoided, as freebooting or piracy. It is needless, for there are large grounds yet to be occupied. You are builders, young gentlemen. Go out into the forests, cut down trees, square them, and bring them into shape for the temple of God, but never be found guilty of appropriating what other men have squared and brought to completeness.

Closely connected with this subject is the change of ministers from one denomination to another. Where there are the same doctrines in both organizations, change is a matter of comparative indifference; but where the doctrinal basis is different, a minister should not change unless his views have changed. In such a case it is his imperative duty to resign the pulpit which represents views which he can no longer teach. There are occasional changes made beyond the bounds of propriety, e.g., where a minister expects to preach the doctrines he has always held in a pulpit which represents doctrines of an opposite character. Such a man occupies a false position, and he cannot preach his own views without doing violence to his new congregation. The church may be crowded to hear a man of energy, but presently their views will begin to be unsettled, and strife and discord will arise. Such changes make the disastrous impression on the world that mercenary motives entered into the arrangement, and that the ministers of religion are marketable. The Churches and the ministers participating in such transactions are wrecking the power of the Gospel.

The employment of evangelists to carry forward Church work should be with the utmost caution. The pastor should never give to another the control of affairs. If he does, the interest will cease when the evangelist passes away. The congregation will be comparing the methods of the evangelist and of the pastor, and generally to the discredit of the latter. I have known great numbers converted through such means, soon to be distracted and scattered by discord. Better have no evangelist than one who will not co-operate with the pastor in his direction of evangelistic work. In revival efforts the preacher will often need aid; but it is better to so work that the revival spirit shall be the outflow of the means of grace which can be maintained by the pastor and his own people. At such services hearts bow, and the power of the Lord is present to heal. The minister should avail himself of all the laws of mind, and make them tributary to the salvation of souls.

A new church edifice is needed, but will not be erected without the labors of the minister in that especial direction. He is also often required to liquidate debts. These thoughts ought not to be. Laymen should attend to such work; but when he cannot be excused from it, the minister will need great courage and tact and energy. If he must thus work on the scaffold, it is only that he may have the appliances for his more legitimate spiritual labors. He will need tact in his intercourse with his official boards. They had control before the minister came, and expect to retain it after he shall have gone. I heard Mr. Spurgeon once say that there is one difference between the deacons and the devil. The Scripture says: "Resist the devil and he will flee from you; but resist the deacons and they fly at you."

Cottage prayer-meetings furnish another field of work. The Church should thrust out laborers into this field also. The minister should be well acquainted with the missionary fields of his own denomination, and with the efforts of all the Churches in this direction. I believe the missionary cause, properly presented, tends very powerfully to destroy the selfishness of men; and that to it is largely due that munificence of benefaction which has sought expression in founding great educational and charitable institutions. The missionary idea in its immense grandeur so fills the heart that it leads to all kinds of benevolent giving. The minister who gives himself to every good work which his ingenuity can discover, will best secure the favor of his Master. Such a minister blesses his age and honors God.

[The subject of the tenth and concluding lecture will be, "Is the Modern Pulpit a Failure?"] W. T. H.

You are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can guide. There is wrath, and only Christ can deliver. You are lost, and only Christ can save. Come to Him just as you are, poor, needy, naked, empty, wretched; only come, and He will receive you, and be your portion forever. —Mason.

INDWELLING AND ACTUAL SIN
—ERRORS CORRECTED.

BY REV. A. LOWRY, D. D.

MR. EDITOR: In the January number of *Divine Life and International Expositor of Scriptural Holiness*, there is a remarkable article under the above title from the pen of the venerable Dr. Mahan. This article strikes me as so timely and vigorous, so outspoken and true, that I propose, with your permission, to reproduce it for your readers.

Dr. Mahan, now an octogenarian, it is well known, was educated a Presbyterian, and passed the larger part of his active life in the cordial acceptance of the faith of that respectable body. Being trained, however, under Moses Stuart, that liberal spirit and great expounder of Scripture, he doubtless imbibed his more spiritual interpretations of the Word of God. Be that as it may, the first half of his life was a gradual egress out of the darkness of certain doctrinal ideas, and an equally steady emergence into the light of general atonement of the Christian privilege of full salvation. His late and most deeply interesting book, entitled, "Out of Darkness into Light," is a frank recital of the pilgrimage of his soul to the Beulah Land. To-day he stands forth, as I have almost said, a peerless advocate of spiritual religion in its highest evangelical forms. The position he is like the doctrine of Chalmers on "Expulsive Power of a New Affliction," but without the limitations to incitement which we find in that great author. While it is original and thoroughly independent, it is the Wesley and Fletcher view most vigorously restated. The occasion of this article is the hazy and half-truth teaching now rife in England on the subject of sinlessness. They admit that grace may keep us from sinning, but cannot save us from sinfulness. It is Mr. Wesley's regeneration — a new birth and power over sin — which they unknowingly assert, though sin within the believer is not fully destroyed. In short, they do not thorough subjective work that cleaves from all sin, while they allow that the remaining carnal nature may be repressed and kept within uninsinuous bounds.

THE TRUE DICTINE VERIFIED.

"1. Nothing in our judgment, can be more absurd and contradictory to all facts of observation and experience than is the dogma that any believer does or can complicate the relations to every person of the Trinity into which it is the revealed privilege and duty of all to come, an all evil dispositions and tendencies remain unchanged, is a contradiction in terms. The absolute promise of God to every believer is, 'I will surely purge away thy dross, and take away all thy sin.' How can the dross and sin of the soul be thus purged and taken away, while its old, and corrupt, and corrupting temper and propensities remain unpurged and not taken away at all? In Ex. 36: 25-27, God specifically promises to take away the old nature, or evil dispositions, designated as 'old sin,' 'sanctified wholly,' 'created anew,' 'cleansed from all sin,' and 'old natures have passed away, and behold all things have become new,' must include salvation from sin in both forms. To affirm that an individual is 'sanctified wholly,' or 'saved to the uttermost,' for example, when his old nature with all its evil tempers and tendencies remains unchanged, is a contradiction in terms. The absolute promise of God to every believer is, 'I will surely purge away thy dross, and take away all thy sin.' How can the dross and sin of the soul be thus purged and taken away, while its old, and corrupt, and corrupting temper and propensities remain unpurged and not taken away at all? In Ex. 36: 25-27, God specifically promises to take away the old nature, or evil dispositions, designated as 'old sin,' 'sanctified wholly,' 'created anew,' 'cleansed from all sin,' and 'old natures have passed away, and behold all things have become new,' must include salvation from sin in both forms. To affirm that an individual is 'sanctified wholly,' or 'saved to the uttermost,' for example, when his old nature with all its evil tempers and tendencies remains unchanged, is a contradiction in terms. The absolute promise of God to every believer is, 'I will surely purge away thy dross, and take away all thy sin.'

Presiding Elder Maitland stated that the doctrine that favored men favored separation gave as their reason that as the white brethren could do more good alone, it was best for the interests of the Church not to impede their progress by holding them to their present relations. In all the debate no ill-feeling was shown on the countenance or expressed in words. All seemed to regret the necessity of separation, and thought the whole question should be resolved into one of expediency, regarding simply the present prosperity of the Church.

Our enemies rejoice in what seems to them a step backward from the position of Christian equality with which our Church began to work in the South. But we must accept things we cannot help, trusting that if we are doing God's will we shall prosper; if not, we must repent and try again. It is a fact we must bear in mind that the colored people foster this prejudice as much as the whites. They prefer colored elders, pastors and teachers, and would put the latter at the head of all their schools. May God hasten the day when a deeper piety, a more sanctified, Christ-like spirit may pervade the whole Church, and all men may be one in Christ, drawing conference lines by S. C. and county boundaries, and not by shades of cuticle, measuring each other by the Gospel standard of Christian manhood!

men of this Conference expresses the true sentiments of the other Conferences in the South.

The causes which led to separation are very easily discovered, and are the same in all movements of this kind in the South. The work in this State was started by a hand whose name is not known — that of W. G. Maitland and W. Rawlings, who organized the Churches among white and black wherever there was an opening. Very soon the prospect of obtaining money from the Missionary Society attracted Southern men from other Churches, most of whose names now stand on the records of the former, and are either dead or expelled. Of course some good ones came, and they stand today among the loyal sons of the Church. The other class, with no sympathy for our Church, began very soon to sow discord among the brethren. They agitated the people on the color question, even going so far as to take votes on separation in their various circuits. They finally brought up the question in Conference four years ago, but manifested such a bitter, un-Christian spirit that they met with total defeat. They openly avowed on the Conference floor that they were ashamed to be known as members of a "nigger conference." Since then these men have been located and expelled, but the seeds of prejudice that they sowed have yielded abundant fruit, and the remaining white preachers, seemed to front with the alternative of separation or dissolution. Whether separation is a mere question of expediency, or whether there is a question of right involved, remains undecided in some minds. Bishop Pock, in reply to a brother who expressed some conscientious scruples, stated that he had not been able to see any principle of right connected with it, and that view coincides with the policy of the Church, it may not be well, especially for a young man, to dispute it.

Various reasons were given by the Bishop and several of the white preachers why separation was desirable. The Bishop stated the following as "the principles on which separation could be made":—1. It seems to be the policy of the Church, there being an equal number of white and colored Conferences in the South. 2. It seems to be ordained in the providence of God that white Churches should have white preachers, and colored Churches colored preachers. He hoped they would soon have a colored Bishop whom they could send a good one. 3. The colored men can live on less money than the whites, and hence the missionary appropriation will go farther. 4. They will be sure of a colored delegate to General Conference. 5. They will grow faster, being thrown on their own resources.

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E. O. TRAYLER.

Our Book Table.

Houghton, Osgood & Co. add three fresh volumes to their library edition of the British Poets — *The Poetical Works of Samuel Butler*, in one volume, with a memoir by Rev. John Millerd, with notes, giving a list and notices of his works. Best known as the author of that unique poem which has so long preserved its place in burlesque literature, *Butler* was born in 1612, was educated at Cambridge, painted a little, but ultimately devoted himself to literary pursuits, and died in 1680. He has a monument in Westminster Abbey. The wit, the grotesqueness, the sharpness of satire, and the apparent inexhaustibility of the humor of *Butler*, coupled with liberal learning, give him a place among the poets rather than high imagination or beauty of style. In two vols. we have the collected *Poetical Works of Churchill, Parnell, and Tickell*. This is a full and interesting sketch of the life and times of Churchill, the author of "The Rosedale," "The Duellist," and "The Ghost," with a short critical review by Robert Southey. A charming life of Dr. Thomas Parcell, author of "The Hermit," by Oliver Goldsmith, introducing his poems, is by Dr. Johnson, who criticizes appreciatively the "encomiastic strains" of this elegant writer of抒情诗. These two volumes are sold for \$1.75 each.

A very reasonable and well-executed work is that of Dr. Cunningham Geike, author of one of the latest and best of the "lives and words of Christ," *Upon the English Reformation; How It Came About, and why We Should Uphold It*. The work is addressed to the Archbishops and Bishops of England. It is called forth by the didactic, persevering, and bitter attack of the English Ritualists upon the Reformation under Martin Luther, its character, its actors, and its result, and the serious tendency of the English Ritualists upon the English Church. The earnest and able writer especially appeals to the Episcopal Church in America, if it would prosper, to be true to liberty, and to defend itself from the clear usurpation which threatens it. He especially raises his protestations against the "gross conception" which is known as apostolic succession, which "no one can hold and be logically Protestant." He points out the increasing and impudent demands of the Roman Church in this country and Canada, and where to know that we did not desire it. We pray for God's blessing may go with them, and that our common Father may watch over us both.

It is my intention in this article to avoid any expression of my personal opinion on the question, but simply to state the proper activities of our being necessarily limited and enfeebled. Until our entire nature, with all its powers, susceptibilities, and temperaments, are purified and sanctified, the action of our powers in the divine service must, in a corresponding degree, be limited and enfeebled. There is no escaping this conclusion. We impeach the wisdom of God, and the fullness and riches of His grace, when we attribute to Him our own opinions. It may not, however, be out of place to say that it is my candid opinion that the position taken by the colored

men of this Conference expresses the true sentiments of the other Conferences in the South.

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ZION'S HERALD.

THURSDAY, FEBRUARY 20, 1879.

What an illustration we are now having (not enjoying) in Congress of the benumbing effect upon conscience of party policies. In the almost evenly-divided condition of the States between the two parties, the loss of one becomes a serious matter; so Republicans and Democrats hasten to be the first in the wretched movement to perform an act of unprecedented national injustice towards Chinese immigrants, in order to secure the vote of California. Men whom we could hardly suppose equal to such a wrench upon their better sentiments and moral convictions, join in the unchristian outcry against those innocent and diligent foreigners, whom God has sent, for the wisest purposes, to our shores. The men in Congress whose voices have given echo to the ignorant, narrow and wicked denunciations of "sand lot" orators will be ashamed of their published speeches hereafter, if they are permitted to live but a few years longer, while such a speech as that of Stanley Mathews, eloquent, able, patriotic and Christian, like charity, will cover a multitude of political mistakes and sins. Senators Hoar and Hamlin also did justice to their New England birth. There is something amazing in the abruptness, and in the majorities, by which this infamous piece of legislation has been passed through the House and brought before the Senate, while nearly all the religious towns in the country, and most of the leading secular prints, have protested against it. It is based on wrong, and cannot ultimately prevail, for God always in His providence finally establishes the right. The Chinese has just as good a right here as the Irishman, or the Frenchman, or the Italian, and, properly educated, makes just as useful a citizen. Proper police restraint is necessary over the raw importations into New York city, as well as in San Francisco.

The iniquitous bill has finally passed the Senate, receiving only one affirmative New England vote, and that, we are sorry to say, of James G. Blaine. It is to be hoped that President Hayes has the courage and justice to return the act to the House with his veto, and the reasons for it.

The reports of dreadful suffering, incident to the strikes and business stoppages in England, increase in pathetic intensity as the weeks roll on. In Liverpool, in a population of 375,000, thirty thousand are depending upon public aid. The administration of Disraeli, which had won so much popular reputation at the close of the Russo-Turkish war, is exposed to a terrible strain, with its Afghan and African wars upon its hands, its immense expenses in Cyprus, all adding to the public burden in this hour of unprecedented calamities, and with the enforced poverty and suffering of tens of thousands of laboring men. These are hours and events that test the abilities of the highest human intellects; and happy is that nation whose Christian citizens, in such exigencies, seek devoutly for that wisdom which cometh down from above, and the intercession of that Hand which alone can insure national prosperity. In parallel columns with recitals of the sufferings of the populations of manufacturing cities in England, we read, as we might expect, of the noble and self-sacrificing gifts and efforts of benevolent men and women to meet these greatly-increased claims of impoverished families. This is the heroism of modern days, and it is of the same quality, though differently expressed, of that of the glorious martyrs of other eras. To sacrifice for others is as brave and beautiful as to die at the stake.

England has now an aboriginal war upon her hands in addition to all her other calamities. For years the native Africans on the outskirts of the settlements at Cape Colony, South Africa, have given the English forces on the border trouble. They have acquired military skill and civilized implements of war in their intercourse with their foreign neighbors, and far surpassing them in numbers, have made, in latter years — instigated, possibly, by abuse on the part of depredators from the colonists — serious raids. The last, the accounts of which have just been received, are specially alarming. A corps of the English army on the frontier has been cut in pieces. Five hundred men with their officers fell while resisting the thousands of black warriors that poured in suddenly upon them. Still more alarming rumors have been telegraphed, but their course is doubted. The English government is

the most vigorous measures to repel this invasion and punish these uncivilized foes. There is no doubt what the result will be, although many English homes will be filled with sorrow by the deaths of beloved relatives sacrificed to secure this end, and an immense amount of treasure will be poured forth. The native tribes will be terribly punished and their lands taken from them. Thus Christian nations subdue barbarous peoples to the civilization of the Prince of Peace! It is an utterly unsatisfactory, uneconomical and very protracted process. Is there not a better and more effectual way? Is there no way of redeeming a heathen people but by shooting down a generation or two like wild beasts?

A powerful and blessed revival of religion is now enjoyed by the Harvard Street M. E. Church, Cambridge. Rev. Brothers McDonald and Wood are assisting the pastor, Rev. W. E. Huntington. The whole Church seems to enter into the work with great devotion and fervor, and to share in the benefits of this fresh baptism of the Spirit. The brethren who have brought such grateful aid to the work must now leave for other engagements, but the efficient instrument, the Holy Spirit, abideth ever with the Church, and the work need not cease. We trust it will rather gather in power than lose its force in coming weeks. We hear of other interesting spiritual movements. A brother from the Cape writes for aid; every evening finds a good congregation present at his services, and manifesting a desire for spiritual blessings. It would be a blessed preparation for our spring Conferences if a revival flame could sweep all our Churches during the few preceding weeks that now intervene.

Do you wish to know your calling in life? Look both within and without. See what you want and what other people want of you. Neither is a complete guide; both together are next to infallible. You are to begin within. The natural and gracious tastes with which you are furnished, and the aspirations kindled in your soul, are presumably on the line of Providence. You need to be sure it is a real and permanent interest — not a temporary flame; that you have a genuine love for that line of work, and that it grows upon you with increased familiarity. With this inner fitness and aspiration there may come no immediate outward opening. No public may be prepared for the new prophet, especially if your calling be in an exceptional line on which the people themselves are to be prepared. But ordinarily the inward movement will find a response in the outer world; Providence will answer to the cry of the heart, and what you earnestly desire to do will become possible to you in the unfolding of life's scroll. Intense desire to travel a certain road will never yield to slight obstacles. Try and try again; but if after long trial no avenue opens, you may take it for granted that Providence does not call in that direction.

When the heart surrenders itself to entire against God, the head worships the shrine of folly. It is "the fool," says Holy Writ, who "hath said in his heart there is no God." An example of this truth lately appeared in a high place. A professor in a Scotch University has affirmed, in opposition to Moses, that "the sudden apocalypse of a material world out of blank nonentity cannot be imagined." He then proceeds to declare his belief that the earth "has always existed in some form or other as an eternal constituent of the universe." This is saying that the eternity of matter is thinkable, but that its creation by the command of the infinite One is not thinkable. Whereas, any mind not blinded by the folly which desires to eject God from the universe, will naturally recoil from the truth recorded in His Word, and what is clear to the man of faith will be dark to the child of unbelief.

To sit "calm on tumult's wheel" because of faith in God's care, is the privilege of the "sons of God." Such calmness is very different from that almost demoniac self-possession of Napoleon which he always displayed on the "morning of a great battle." The latter was the proud confidence of genius in triumphs about to be won at the cost of unimaginable suffering which he counted as nothing in comparison with his personal glory. The former is the confidence of a child in Him who reigns over all things and all men in love.

NUTURE IN THE CHURCH.

One of the leading and honored members of the Wesleyan (English) Conference lately urged, with great earnestness, the importance of establishing some ordinance in the Church similar to confirmation in the Episcopal body, in order to save the children to the denomination, as well as to conduct to their spiritual well-being. This he esteemed to be as important "missing link" in the otherwise complete chain of Christian institutions in the discipline of the Church.

We are equally impressed, with the thoughtful and loyal Wesleyan, in reference to the importance of bringing the children of the Church at an early age into positive personal relations with its communion; still we do not see that there is any "missing link" in our system of gracious means, but abundant and particularly wise provisions for accomplishing the object so much to be desired. Our plan of probationary Church membership accomplishes the object in a much more effectual way

than a sharp, distinct, single ordinance, which readily admits into the fellowship of the Church persons who have no conscious religious life or experience, and exposes a Christian body to be filled with unconverted members. We do not mean to say that this is necessarily the case. Many clergymen are specially faithful in preparing their classes for examination to receive the ordinance at the Bishop's hand, and tender the occasion of confirmation one of remarkable solemnity and impressiveness, but the act is not unfrequently looked upon as simply the proper thing to happen in the case of every young member of a Christian family at a certain age, and is simply a formal initiation into the Christian Church, to which baptism in infancy had given a legitimate right.

But by the probationary system of our Church any person, young or old, may be received into its religious classes and into preliminary relations with the Church itself, to be instructed and led forward, until persuaded of the divine work of grace in the heart, the instructed and converted believer is received into the full fellowship of the body. Such should be the relation to the Church of all the members of our Sunday-schools; they are connected with it for no higher purpose than to yield their hearts and lives to Christ and to receive the nurture and admonition of the Lord. Every Sunday-school teacher should be considered and enrolled upon the Church book as a class-leader, and every child should be inscribed upon the same record in some capacity, either as a probationer or a member in full. Of course this should not be done without ample explanation and prayerful persuasion. With young children scarcely any objection would be made, and if any would doubtless be inspired at their homes; but wise, kind, devout and persistent endeavor would overcome this. This formal relation would of itself have a powerful, restraining and inspiring influence over a child, and would become the medium through which a direct and effective approach could be made to the heart of the youth. The teacher would feel a profounder sense of Christian duty and responsibility as to the constant watch-care and spiritual direction of these young class members. The pastor could work more directly through the teacher and aid in this task of evangelizing and feeding the lambs of the flock. Attending the monthly gatherings of the Board, and meeting constant inquiries in reference to the spiritual condition of the class, the teacher's apprehension of the importance and solemnity of the work would be greatly enhanced.

Just as early as the unmitigated fruits of the Spirit are witnessed, these young persons should be brought into the bosom of the Church and permitted to enjoy all her established ordinances. A lack of a phenomenal conversion, if low to Christ, to His sanctuary, to His Word, and to His people, is discovered, is of no consequence. "Bodily exercise profiteth little." Tender, holy and spiritual affections are only born of the Holy Ghost, and when these appear the "new birth" is ushered in; the tender, delicate, young life of heaven in the soul has commenced its existence and only needs to be properly nursed and nurtured to grow into a perfect manhood in Christ Jesus.

If such a course as this were taken our children would carry about with them a feeling that they were young Christians of whom Christian tempers and acts would rightfully be expected. They would be aided in resisting temptations to visit questionable places of amusement and in avoiding improper companions, while they would be drawn to the social exercises of the Church, and their life habits be formed under these gracious influences. Besides this, and of greater moment, being thus within the arms of the Church and embraced by its closest ties, they would share in all the spiritual influences that fall upon her, and be little liable to wander away into the world and into unbelief. The child would never have that demoralizing sense of being without moral restraint or obligation, but would always feel the wholesome pressure of that blessed sense of duty to Christ and His Church which is such a safeguard to those who are older. It would bring these young persons into such relations to the pastor and adult members that they could hardly avoid rendering them the pastoral and fraternal services which the bonds of Christian fellowship require. The Sunday-school teacher would seek regular occasions, in addition to the Sunday-school hour, to meet the class and engage in religious exercises; would be likely to follow them when wandering, visit them when sick, and so watch over them as an under shepherd, expecting to give an account to the great Bishop and Shepherd of all souls.

Two ends would be gained by such a course: There would not be a great body of religiously-educated, tender children, in the habit of praying, and being prayed for, growing up around our Churches and within our church walls, holding no personal connection with it, with no settled religious habits, hardening weekly against Scriptural instruction, and rapidly approaching a period in life, when, dropping out of the Sunday-school, they will drop away from attendance upon the sanctuary and fall into worldly and irreligious courses.

Secondly, we shall not lose out of our own communion so many of our young people. Not holding any positive relations with us, they now readily fall upon the strongest social tides in the community, and these often bear them away into other Churches. We

need their influence, their labors, and their substance hereafter, in support of our institutions; and with the nurture we have had, they will be likely to do better spiritually among us. If they are united with us by a recognized bond (not an iron one, indeed, but one only to be voluntarily broken) they will be disposed to remain with us and grow up to consecrate their lives in our communion.

THE RUSSIAN PLAGUE.

Immense excitement exists in the Russian provinces of Astrakhan and neighboring territories, on account of the appearance of the dreaded plague which in times past has so fearfully devastated various parts of Asia and Europe. Russian journals report that the epidemic is now carrying off thousands daily, and is so relentless that ninety-five per cent of those attacked succumb.

The Russian authorities are sending the most skillful physicians to the scene of suffering, who telegraph back the most discouraging reports. The disease spares none, and the dead bodies lie in the open street and plains, because in some places there are not enough living to bury the dead. The malady seems to yield to no remedies, and the feverish excitement of the people induces them to resort to the most energetic measures to combat it. Whenever it appears, whole villages are burned with a view to stamp it out with fire, while the strictest quarantine is being enforced by military cordons that will soon extend for thousands of miles along the frontier. All the civil and army physicians that can be spared are hastening to the scene of suffering.

Prominent lines of railroad are virtually stopped, and communication with the districts and the government are kept up by routes that are crooked and little peopled, so apt to give food to the great destroyer. The origin of this fearful plague is attributed to the Cossacks, who on returning from the scene of war, brought with them many of the clothes of the infected bodies from the battle-fields. They find in their homes all the elements to feed this feverish disease — bad drinking water, miserable cabins, a high degree of filth, poor nourishment, and a rainy season. The mortality on the Volga and the Caspian has therefore been deep and widespread, and the spotted typhus soon turned into a veritable plague.

But so far the greatest precautions of government and people have been unavailing, and the monster moves on with giant strides, notwithstanding the help of giant physicians. The new electric lighting process and its probable effect upon gas. The writer does not anticipate a very early substitution, especially for interiors and private houses, of electricity for gas. A learned scientist, however, prophesied that no steam vessel would cross the Atlantic, but a very few years answered his *a priori* presumption with the stubborn fact in the shape of an actual steamship crossing the ocean. Electricity is doubtless the coming illuminator.

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the most of it, that the new electric lighting process will be of great benefit to the American school of painting. John Browne speculates upon the promise of the new electric lighting process and its probable effect upon gas. The writer does not anticipate a very early substitution, especially for interiors and private houses, of electricity for gas. A learned scientist, however, prophesied that no steam vessel would cross the Atlantic, but a very few years answered his *a priori* presumption with the stubborn fact in the shape of an actual steamship crossing the ocean. Electricity is doubtless the coming illuminator.

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The readers of ZION'S HERALD are aware that all subscriptions should be paid the first of January, for the ensuing year. Many of our subscribers have not as yet complied with that custom. We trust they will forward the amount due at once, that they may have the gratification of seeing the figures on their papers changed to 1880. If you have not been called upon by your pastor, or the local agent appointed by him, please forward the direct to the office of publication. The premiums offered to both new and old subscribers are very desirable pictures, and would be a pleasing ornament in any house. They will not be offered after March 1st; hence all who wish to secure the premiums must forward their subscription money at once.

Rev. J. A. Wood, for many years a member of the Wyoming Conference, and recently of the Northern New York Conference, but now a local preacher of our Church, has received a call to become the pastor of the Free Evangelical Congregational Church of North Attleboro, Mass. He has accepted this call professionally, and has entered upon his duties. It is understood that Brother Wood does not leave the Methodist Episcopal Church, and his relatives with North Attleboro Church may be temporary. He goes as a Methodist preacher, and will be known as such. As we have no Church in North Attleboro, those who are inclined to Methodism in that village will have an opportunity of hearing a Gospel in harmony with their own faith. For many months this Church has enjoyed a continuous revival, though without a regular pastor. Desiring an earnest, live man to fill their pulpit, they have fixed on Brother Wood.

About the best metropolitan manual that we have seen is King's Hand-book of Boston—a duodecimo volume of 286 pages. It contains an illustration of about every conspicuous public building and noticeable store in the city, and gives a sketch of the history of the city, its institutions, its churches, and its leading forms of business. The book is interesting and very attractive, and will readily enable a visitor to see everything that ought to be visited, and to carry away a good idea of what it is, in and around Boston, that makes her so proud of her, although her streets are crooked and she cannot yet show a Central Park, like New York, or the beautiful varied grounds of Fairmount, as they foist the eye in Philadelphia. Moses King, Harvard College, Cambridge, is compiler and publisher.

Notes from the Churches.

MASSACHUSETTS.

Boston.—The young people of the Pleasant M. E. Church gave an entertainment last Thursday evening to a crowded house, the chief feature being Chawala's Sleigh-ride Symphony, which was rendered by an amateur orchestra of twenty-five performers called the "Combination orchestra," directed by Mr. George A. Salmon. Besides the Symphony, the Overture and Wedding March from Lohengrin, and a Medley were performed by the same orchestra. Interposed with the music were songs by Miss Maud Tucker and Mr. Joseph Worthington, and select readings by Miss Eva Phillips. By request of the audience the entertainment will be repeated Feb. 26th, with some change of programme.

South Boston.—The religious interest at Broadway Church (Dr. Twombly, pastor) still continues. The extra meetings, commenced several weeks ago, are still maintained, and additions continue to be made to the number of conversions. The work is especially characterized by that deep and powerful movement of the Spirit, which not merely affects the sympathies, but which reaches down to, and takes hold of, the inner nature, and is on that account more certain to be permanent in its results. The Sunday-school is in a flourishing condition, and the attendance upon the preaching services continues large. The pastor is uniting in his labors in all departments connected with the welfare of the Church, and, altogether, great prosperity seems to be within the reach of this society.

South Abington.—The pastor at this place, Rev. W. H. Starr, writes: "Victory has turned on Zion's side in South Abington. We have strung long and hard, and are receiving our reward. Hardened sinners are under powerful conviction, penitents have filled our altar, and new-born souls are rejoicing in the liberty of God's children. Sirs Ransom and Hillman, of Pembroke, though not of our Church, have rendered us efficient service, but the work is the Lord's."

West Sandwich.—Misses Myra L. Bates and Priscilla C. Morris gave a most enjoyable literary and musical entertainment to a crowded house in the M. E. Church, the 12th inst. Miss Bates is a cultured reader. Her manner is natural, her movements graceful, and her articulation distinct. Miss Morris is a most charming and sweet singer. The high expectations excited by her reputation were more than realized. She cannot fail to delight any audience. These ladies are sure of a crowded house whenever they may return.

Professor T. H. Kipling, of the Boston University, delivered a very eloquent lecture, on the evening of the 7th inst., to a large audience, on "Culture." The professor has a host of admirers in this town, and no course will be complete without him.

New Bedford District.—Conversations have cheered the Christian workers in Oceans.

One hundred have been forward for prayers in Grace Church, Taunton, and the interest is increasing.

Over thirty have been converted or received at North Tisbury (A. B. Bessey, pastor).

Five rows for prayers at a cottage-meeting in Edgartown, Saturday evening, Feb. 8.

The Congregational and the Centenary Methodist Churches, Provincetown, have been holding union meetings with good results. Some have been converted, and many Christians are quickened. It has been quite sickly in Provincetown, which has somewhat interfered with the attendance at the meetings.

Rev. N. T. Whitaker, of Dorchester St. Church, Boston, delivered a most eloquent and instructive lecture in the Falmouth M. E. Church, Tuesday evening, Feb. 11th, on "America—Its Mission and Destiny."

A building lot has been secured in Wood's Hill, and a chapel is to be erected by the Methodists.

Rev. J. H. Vincent, of Falmouth, has withdrawn from the M. E. Church, and accepted a call to the Pilgrim Church, Harwich Port, a salary of \$500 and use of parsonage.

The religious interest in the Allen Street M. E. Church, New Bedford, continues. Six persons were baptized in this church, Sunday, Feb. 12.

MAINE.

Philip N. Nickerson, esq., U. S. Consul at Barrow for several years past, and son of Philip Nickerson, esq., of the Wesleyan Association, died at the island of Java, on Saturday morning last. His death was a great shock to his friends in this vicinity, who had no intimation of his illness. He leaves a widow and three children. We commend them and his father's family to the benediction of the Comforter.

The Preachers' Meeting continued its Joss Lee services, as postponed from the previous Monday; addresses being made by Dr. Sherman, Rev. A. D. Sargent, and the editor of ZION'S HERALD. A large audience was present.

The excellent discourse of Prof. Prentiss, preached in memory of Rev. Ira G. Bidwell before the Preachers' Meeting and the Harvard Street Church, has been published by Long & Fulsam, and will be found for sale by J. P. Magee.

As we close our columns, this dispatch comes over the wires: "Dr. Nelson is alive; no hopes of recovery."

\$100 PRIZE TRACT.

The Representative Methodist Lyceum of Philadelphia offers a prize of \$100 for the best tract or essay on "Mental Culture, Considered as a Christian Duty." This offer is made in the interest of the lyceum-work directed by the Discipline of the M. E. Church. The essay is limited to twenty pages of the standard size of tracts published by the M. E. Tract Society. The paper must be written upon one side only. In order that brevity and impartiality may be ensured, the writer must place his name *de plus* upon the article and accompany it with a sealed envelope containing his real name and address, and having the assumed name on the outside.

The manuscript will be examined by Bishop Peck, Dr. John F. Hurst, of Drew Theological Seminary, and the Hon. E. L. Fancher of New York, who will constitute the committee of award. When the article is selected, the real name of the writer and accompany it with a sealed envelope containing his real name and address, and having the assumed name on the outside.

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The Family.

NEARNESS WITH THEE.

BY REBECCA R. PIERCE.

In nearness, Lord, with Thee,
In shared nearness, with Thy presence blest
Over shadowing me with quiet, peaceful rest,
I evermore would be.

In peace I shall abide,
All my confidence on Thee is stayed;
For none shall ever find their trust betrayed
Who in Thy love confide.

Gladly I seek Thy face;
Pleas the vain world gives not I shall receive;
When I Thy blessed word of pardon do believe
Through Thy full grace.

And, therefore, I would fain
Come unto Thee with every grief and care—
With all my sins; though great the load I bear,
I shall not seek in vain.

Even at Thy dear feet—
Those who dost not the vilest sinner spurn—
Like Mary I would humbly sit and learn
A lesson pure and sweet.

Teach me each day anew
All that Thou wouldest my wayward heart
should know;
Make plain the path where Thou wouldest
have me go,
Thy holy will to do.

So shall I rise at last,
Strengthened and purified by Thy rich
grace,
Where I shall see the glory of Thy face,
When all life's storms are past.

SAVE THE CHILDREN.

Miss Frances E. Willard's Address before the Citizens' League for the Prevention of the Sale of Liquor to Minors, at Farwell Hall, Chicago.

Another little wave
Upon the sea of life,
Another soul to save
Among its toils and strife;

"Two more little hands
To work for good or ill,
A little thoughtless brain,
A little will."

"Two more little feet
To walk the dusty road,
And where, two paths meet,
The narrow or the broad."

How have we helped them choose, in the devious paths of this great and wicked city—we who call ourselves disciples of Him who took up little children in His arms and blessed them, saying, "Of such is the kingdom of heaven?" Let the police courts answer with their records of six or seven thousand annual arrests of persons under age, making one-fourth of the entire number arrested in the year. Let the young prisoners at the Bridewell answer, and the inmates of the House of Correction. Let the thirty thousand children whose habit it has been to frequent the saloons we license and protect, give in their testimony, particularly the twelve thousand who go from one hour in Sunday-school to spend the rest in street-corner primary, pool-alley secondary, and saloon and dance house high schools, tuition free and diplomas thrown in. Ask the little fat-tenders who are going through our streets to-night, with lists doubled up ready for a fight, or else stamp tightly grasped in their hard little fingers, and who find no place warm, light and ready with its welcome, save the saloon. Suppose they should come to us and ask for quarters better adapted to their years, what puzzling-looking good people we should be! The man who drew the costly elephant was not half so near his wit's end as we should be! And yet, when one thinks about a child's simplicity, virtue so sweet and rare that its possession by a man renders him beloved and famous; when one thinks of a child's candor, supremest grace of mature life; of a child's kindness, the sunshine of all character; and a child's faith, covetous ardently as it is vainly by the worldly wise, one would think the mute appeal of so much innocence and helplessness as of small children should, surely win our hearts to active helpfulness on their behalf. But no! self-hood outbids other-hood by a large premium even yet, and Christ's spirit must permeate the outer circles of society and government as it will not for some time yet, before the cry of the children shall drown the voice of greed.

"How long?" they say, "how long, O cruel nation,
Will you stand to move the world on a child's heart?"

Stifed down with mailed heel its palpitation,
And tread onward to your throne amid the morn;
Our blood flashes upward, O gold-heaper,
And its purple shows your path;

But a child's sob, in the silence, curses deeper

Than the strong man in his wrath."

But surely it is an omen full of cheer—the work of the Citizens' League for the suppression of the sale of liquor to minors. May it be the precursor of many others like itself, which shall help society to become the foster parent of thousands worse than motherless.

There are two explanations of the need for such an effort as these gentlemen have made in the past year, with so much patience and success. First, the ruinous examples and false teachings set before the young by those who should have been their guardians and their guides; and secondly, the inexplicable apathy of Christian voters, who in these days hold the balance of power in almost all communities.

At the wide and welcoming door of the saloon, two classes of boys and of young men part company. Those who were wisely reared in sheltered homes are likely to go on, while those who have had no homes, no teaching, whose mothers died when they were little fellows, are likely to go in. Those whose fathers had wine on their tables and in their cellars, and who sneered at total abstinence as fanaticism, go in, while those fathers stood firm, and whose

true to total abstinence and emphasized their precepts by a straightforward example are likely to go on. The young men whose Bible-class teacher said the pledge should not be circulated in his class, and whose breath is a reminder of the decanter and the beer mug, are likely to go in; but those whose teacher insisted more on the stories of Nazarites and Rechabites than of Cain and Jacob, are likely to go on. The young men whose pastor taught that "he who strives for the mastery is temperate in all things," and that rational and consistent temperance means the moderate use of things harmless, and total abstinence from things of doubtful tendency, are likely to go on. The boys whose mother gave them a "Thus saith nature, thus saith reason, thus saith the Lord, for total abstinence, as well as for truth-telling and honesty," are likely to go on, while the boys whose mothers loved them just as well and taught them other good habits, but not this one of total abstinence, are likely to go in.

But do not vote yet! See the long procession that now follows the reformed men of Illinois with ribbons red and blue. Remember that they have made a holy resolve against a desperate appetite, and that in keeping that resolve they have worked by the help of God. Then think about their daily struggle.

Think of the vow they have taken against a desperate appetite; think of their daily struggle in a snare whose toils shall help to tighten or to loosen; see in each worn but manly face—and many of them young—a plea for help from you, and then, in God's sight, friend, decide upon your duty.

But do not vote yet! For the last of all, and most significant, I catch the patterning steps of the little soldiers newly mustered into this army of temptation and of sin, the tender little feet that walk the dusty road, and choose where two paths meet, the narrow or the broad. Oh, I plead with you to make it safer on our streets for the feet of the ninety and nine that went not astray. Before their unsuspecting steps shall cross its threshold, I pray you close that open door to shame and death! Duties are ours, events are God's! Now vote, and may God deal with you as you shall deal with these—your brothers and your sisters—and with God's little ones. — *The Alliance.*

Testimonies of noted men on woman's temperance ballot.

President T. H. Seelye, of Amherst College, writes: "I am heartily in favor of stringent prohibition of the sale of intoxicating drinks, and I do not wish to oppose such drinking by individual towns, though it seems to me that it should be done by the State for all the towns within its jurisdiction. Should the question be referred to any special locality for its decision, I think the right should be granted to women as truly as to men to vote thereupon."

Bishop M. Simpson writes: "My judgment for many years has been that the establishment of intoxicating drinks could only be accomplished by slowing woman to have a voice in settling the question. Deeply interested as she is, suffering as she has done, it is right that her voice should be heard."

Bishop Gilbert Haven says: "I hope the women of Illinois will succeed in securing the ballot for the objects sought in your society, and for all the other objects included in your motto, 'God and Home and Native Land.' May we soon have her legal political help in this work, as we have long had her sympathetic and moral support."

From Edward Egerton: "If the men who fancy they have rights in a saloon may vote for them, why, in the name of common justice and rights may not women who suffer such real wrongs vote against them? I like the way you women of Illinois carry a charge of cavalry against the great evil. I give you a cheer from my heart, and almost wish I were a woman and lived in Illinois that I might be one of such a hand."

Professor Tyler, of Amherst College, writes: "DEAR FRIEND: With all my heart I wish you and the good ladies who are working with you success in your 'Home Protection Movement.' Whatever it would seem to the right of woman to be head of, it would seem that there can be but one opinion as to the right of woman to be head which concerns her even more than man, since it involves all that is most dear to her heart—the protection of her home from the curse of drunkenness."

Abby May says: "Certainly it does seem as if this effort for 'Home Protection' was in the very wisest direction, and I heartily and earnestly hope that some good result will speedily come from it."

DESTINY.

BY JENNY DUER.

A maiden to her mother gave

A Bible new and fair;

She took it, smiling sweetly grave,

And blessed the giver there.

Its helpfulness words may not tell—

How it divinely led,

Inspired and strengthened, nor how well

It comforted.

A woman sits and reads to-day

A Bible worn and old;

Her hair is turned to silver gray.

That once was shining gold.

She reads the Book with reverent brow,

In quiet and alone;

For once it was her mother's; now

It is her own.

— *SERVED HER RIGHT.*

BY ELEANOR KIRK.

"I'll tell you what I think about it,

girls," and the speaker threw her sun-hat on the grass, leaned back against the trunk of a tree, and commenced.

"To begin with, I don't think either of

"Hear the logician!" interrupted

one of the number, a tall, sullen-look-

ing girl who had just finished speak-

ing, by name Louise Heberton, and

looked up to as the aristocrat of the

young lady.

"I don't pretend to any logic," replied

the first speaker, "but it seems to me

that this is the proper way to look at it:

Our teacher, not satisfied with our

work in composition, has offered for

the best essay something it would be

an honor to have if we were smart

enough to earn it, and that is, the pri-

ilege of assisting in the English depart-

ment."

"Excuse me if I don't see the honor,"

put in Miss Heberton again. "The

Professor needs help, I am sure, but I

don't see why a girl from our class

should be elected to judge of the work

of other students. I think it's an insult to the rest of us."

Fanny Gillette, the first speaker, waited with perfect politeness for her companion to finish, and then she replied good-naturedly: "Ilogical again. As a class we stand very well in everything but composition. We all, or nearly all of us, dislike that kind of work, and we have taken no pains to disguise the fact. Our essays have been, as our president says, utterly out of keeping with our proficiency in other directions. It is his place to remedy such a state of affairs, and he has adopted this plan."

"And so you are going to try for the position of critic?" said Miss Heberton with a slight sneer.

"I think I can do better than I have ever done before," replied Fanny, "but I shall fail, because I have really no talent in this direction. Some of you girls have a good deal. Now there's Georgiana Grant."

"And how would you like to have her as an assistant teacher next term?" interrupted Miss Heberton again with more scorn than she had yet shown.

"Of course she wouldn't like it," said Susie Hall, commonly called Miss Heberton's shadow. "Why, I leave the college before I have that snip over me!"

"Well," said Fanny rising, and putting on her hat, while her face flushed with anger, "I think you two girls ought to be ashamed of yourselves. Georgiana Grant is a natural writer. I think she has absolute genius, and she is really the only girl who stands in need of the influence such a position will give her."

"That's true," said Miss Heberton coolly. "Chatty scholars generally

need all the help they can get!"

The foliage was so thick in this spot that not one of the girls perceived the approach of the young lady just then the subject of conversation, who hearing this last crude speech had suddenly stopped, and stood as if paralyzed within sound of every word.

"You are said to be the richest girl in school, Louise Heberton," said Fanny in a rage, "and if money makes you happy, I hope you will be glad to tell us what you please with them, only such a girl as that ought to be thoroughly exposed."

"I think you are right, and I thank you very much indeed for your kindness. The Professor shall know, at any rate; but, Phemie, he will discover the fraud at once, of course!"

"He may, and he may not. She has fixed over the Macaulay and Bacon extracts so skillfully that I doubt he does; and some of the books she has copied from he never saw."

"All right," said Fanny. "I suppose you know how much I dislike that girl, but I would rather be lied to than be a whipping-post than produce such evidence as this."

"I would do it, if I were to be present at the reading, but that is impossible," said Phemie. "I think you're one of the best girls in the class, and that you might be entitled to immunity from further persecution."

"A good lady who, on the death of her first husband, married his brother, has a portrait of the former hanging in her dining-room. One day she remarked to her husband, 'Is that a member of your family?' 'O, that is my poor brother,' said the husband.

"... A little fellow, on going for the first time to a church where the pews were very high, was asked, on coming out, what he had done in the church, when he replied: 'I went into a cupboard, and took a seat on a shelf.'

"... The Rev. Moses Brock was reading a morning lesson in a church about the woman the husband seven husbands, and finishing the service. At the last of the woman died, he added, by way of comment, 'And well'

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Correspondence.

FROM ATLANTA, GA.

MR. EDITOR: Probably you will remember that a little more than two years since, the establishment of the Market Street M. E. Church occurred in his place; but not until Sunday, Jan. 19th, was it relieved from pecuniary embarrassment. Before this event a number of persons had borne the burden upon their shoulders with many prayers and much anxiety. Your humble servant had the honor of delivering it, however, happily relieved of this, to Bishop Peck for public and divine consecration. On Saturday night, Jan. 18th, a company of friends were invited to take tea at Captain R. S. Egelson's, near the city, where we also met our dear Bishops, Jesse Peck and G. Haven. The latter first brought up the subject, and as it is usual with him, he commenced at once with a well-sustained shot here and there. "How much will you give Bishop P.?" he asked. "How much will you, Brother E.?" How much can we expect of you, Sister P.?" How much will you add, Dr. F.?" After getting nearly through with the different parties, he lastly suggested to Sister J. that she could have the privilege of adding \$25 to the fund, which would just fill up the deficiency, and so we could have the dedication next day. I need hardly state that the Bishop was at least partly successful here, as we soon learned. When this subject first came up, we all felt rather doubtful of raising a debt of \$400 in one day, after having paid already for the past two years all we possibly could spare, and we told the Bishop so; but he had the advantage of us, as he generally has, and knew what he was talking about. So this indigent servant of God moved right onward, and we had the dedication, after spending about ten minutes in raising the \$400. Bishop Peck preached the sermon and Bishop Haven made a short, spicy address, which of course opened our pockets. Here let me state that, providentially, Dr. Rust, who had unexpectedly arrived in town, came for the service and gave us substantial aid. The generosity of the latter, as well as of Bishops Peck and Haven, will ever be remembered affectionately and gratefully, together with the kind tokens of several friends from this city and from abroad in previous times.

The seats of this subordinated church are free to all the people from the east and west, north and south, rich and poor, high and low, white and black; we have also room for our colored friends. All are welcome. So whenever your people visit this city, let them come among us and feel at home with their brothers and sisters here. We are but a small band, and weak yet, but our mother is mighty, and has many children all over this globe, and our Father is rich and most powerful; so we feel confident that if we are true He will not forsake the weak. Brethren, the fields here are wide, the harvest is ripe, but the laborers are few. Pray ye the Lord that He may send more of His servants into this portion of the field. It is a great comfort to us to know that we have sympathizing and generous friends all over the country, who are interested in us and this Southern land. We know that their prayers are often unitedly going up before the Lord with ours for the success of His kingdom everywhere.

But I did not intend to be led away from my narrative, and as I fear to weary your readers unduly, I will hasten on; but before I close permit me to say a few words more in regard to our beloved resident Bishop Haven. He is accused of being a fanatic and ultra radical by many of his co-laborers. With sorrow and shame I say this. The latter accusation probably is true, and I have no apology to make, only that we ought to have been more careful in our religious and political references. The disengaged for the office, and to the many "keenly" stings, as we then come from educated fellow-laborers of high social and official standing in our own beloved Church. But we hope that light will spring up in darkness, and though now we see her through a glass darkly, and through our natural eyes, yet the spirit of faith has favored some persons, like the Bi-hop, in this respect, who have occasional clear glimpses of truth already. Thank the Lord for such a faithful and energetic steward whose work and gain is for the Master and not his own. He knows the people here and their wants, and is anxious for their welfare without regard to color; and the more he is known, the better he is appreciated by all classes, even by some who formerly hated him and were his open enemies. But right here permit me to state that during the years of his residence and many visits here, he has never been called upon at his home or invited to any pulpit, aside from our Church, in this city, except the Congregational; and this is altogether made up of colored people, though some of them are whiter than their Anglo-Saxon brothers. But we know that the Lord has sent him, and we trust that He will return him to us often as his official home!

T. G. EISWALD.

FROM ANNAPOLIS, MD.

MR. EDITOR: You do not often hear directly from northern Methodist Churches even so far south as this, though our brother, Bishop Haven (you know we Congregational ministers are all bishops), tells you a good deal about the regions beyond.

I had for nine years been trying to find the right time to run down from Washington to the far-famed old Maryland capital. Now I have been able both to gratify myself and oblige our excellent brother, B. Peyton Brown, Presiding Elder of this district, which includes Washington, by taking his place for a Sabbath here, and helping one brother here and another out in the country suffering from the unusually severe weather of late.

The country charge embraces a large tract on the Severn River. There are many English names hereabouts; my two lodgings in the city are "Prince George" and "Duke of Gloucester" Streets. Brother Clarkson has four preaching places. The inhabitants call it beautiful, but chilly and fever country for nothing in this part of the country, and I think our eastern brethren would not care to be transferred to these charges, especially if any visions of "balmy atmosphere" should be rudely dissipated by such a freezing wind as swept over the wide plains last Saturday night, penetrating the walls of the southern-built parsonage, and keeping the pastor and myself busy with coals-hods and stoves, of which, fortunately, there was no lack.

The ancient city is much better preserved than I had been led to expect. Many of the old buildings, public and private, are worthy of preservation. Much of the material, as well as the architecture, was brought from England. The streets have two radiating centres—the State House and the old, though new, Episcopal church, each surrounded by large, well-kept church grounds, with tall iron fences.

The Naval Academy, with its extensive grounds, is the chief attraction, and in the summer draws thousands, by a pleasant water excursion from Baltimore, to enjoy the finest military parade ground in the country. Even in winter, the long ranges

of excellent buildings, including an elegant chapel, with an almost forest of shade trees, enlivens, as this afternoon, by the signal and marching drills, target-practices with the galing gun, and music by one of the best bands in the country, together attract quite a concourse, and make a lively scene.

The Methodist Churches here seem to be in good condition, though neither are very strong, reminding one of a late discussion at the Washington Preachers' Meeting as to the comparative advantages and disadvantages of concentration and expansion in Church work. As Brother Dashiel, of the First Church, remarked to me, "on here would be strong, two are comparatively weak." Brother Morgan, of the other Church, gave a cordial welcome to me and my work, as Brother B. is ready to do if I conclude to give another Sabbath to Annapolis before Feb. 25, when our Congressional Temperance Society holds its 45th anniversary, starting on a new campaign against the common enemy under the leadership of the Secretary of War.

J. W. C.

Obituaries.

REV. ELEAZER SMITH, of the New Hampshire Annual Conference of the M. E. Church, was born in Marlow, N. H., March 23, 1802, and died in Concord, N. H., Feb. 2, 1879, aged 76 years.

Bishop Smith was the son of Abner and Louisa (Wiley) Smith. He was converted at Lyndon, Vt., Aug. 22, 1825. He was baptized in infancy, at Lempster, N. H., by Rev. Elias Fisher, of the Congregational Church. He was received into the M. E. Church, in 1825, by Rev. John G. Dow, at Lyndon, Vt. In 1827 he received an exhorter's license at Lyndon, and was licensed as a local preacher in 1828, at the same place. In 1828 he was received on trial into the New England Conference, at Lynn, Mass. He was ordained deacon in 1830, at Barre, Vt., by Bishop Hedges, and ordained elder in 1832, at Lyndon, Vt., by Bishop Roberts.

During his ministry, which has extended over a period of fifty years, he has received the following appointments: 1828, St. Johnsbury, Vt., '29, '30, Sutton and Burke, Vt.; '31, Lynn, Vt.; '42, Claremont, N. H.; '43, Hanover, N. H.; '44, Concord, N. H.; '46-'55, chaplain to the New Hampshire State Prison; '55, Fisherville, N. H.; '56, Epping, N. H.; '57-'58, Salmon Falls, N. H.; '59-'60, East Salisbury, Mass.; '61-'62, Greenfield, N. H.; '63, '64-'65, South Newmarket, N. H.; '66-'67, North Salem, N. H.; '69-'70, Raymond, N. H.; '71, Goffstown, N. H.; and from '72-'77, chaplain to the New Hampshire State Prison.

During 1845, '46 and '47 he was on the superannuated list, but in '45 he served as agent of the N. H. Bible Society, and was chaplain of the prison, as already stated, in 1846, '47. He again asked for, and received, a superannuated relation at the Conference of April, 1878.

At the close of his first chaplaincy of the State Prison, he published a very interesting book, entitled, "Nine Years Among the Convicts," the popularity of which required the publication of two editions.

In 1848 he represented his Conference as delegate in the General Conference which met at Pittsburgh, Pa. In 1859, '60, he was chaplain of the Vermont State Prison, and in 1859-'60 was a student in the Medical department.

He was married in 1825, at Marlow, N. H., to Miss Laura Way, by whom he had three children—Louisa, now the wife of Rev. A. J. Church, of the Providence Conference, Eleazar Wells, who died in 1833, and Eleazar Wells, now living. His first wife was removed by death, in 1856, he married for his second wife Mrs. Laura R. Tebbets, of Lowell, Mass. This union has been blessed with two children—Laura A. and Albert L., both of whom are living.

Though seldom incapacitated for labor of some kind, Brother Smith has been in feeble health for several years. Little did his ministerial associates think, as they listened to his appropriate, instructive and thrillingly interesting semi-centennial discourse, delivered by their request, at our last Annual Conference, that they should see his face and hear his voice no more at their yearly convocations. But the effort was an eminently fitting one with which to close the toils and successes and happy ministerial relations of a well-rounded half-century.

His last sickness was pneumonia, with which he was violently seized from the first. He was impressed that the time of his departure was at hand; but he gladly received the summons calling him from labor to rest. With his wife and children about him, cheered by the song of Christian victory and a recognition of the approach of Jesus, he passed over the river, and joined the company of the innumerable white-clad and glory-crowned host.

Brother Smith exemplified, in an eminent degree, the virtues of social life. At home, abroad, everywhere and always, he was a refined, genial and dignified Christian gentleman. He excelled as a conversationalist, in whatever circle he moved, his words were seasoned with grace and wisdom and a most delicate sense of propriety. He was a fine preacher. His sermons were well prepared. They were instructive, Scriptural, and orderly in their arrangement; and they were delivered in a graceful manner, and with great fluency and appropriateness of expression.

His moral, Christian and ministerial character, so far as I know, has never been called in question, or suffered even by the remotest suspicion. He was a man of very decided convictions. If some of his views did not seem consistent to others, all will acknowledge that he maintained his opinions with a constant, sincere and uniform deportment. He was a native of New Haven, Conn., and was converted many years ago, and united with the Methodist Church, of which he remained a member until his translation to the land where they "die no more."

W. L. BENNETT.

Miss ELIZA B. SPAULDING wife of S. J. Adams, deceased, died in Weyan, Vt., Jan. 31, of congestion of the brain, in the 56th year of her age.

MR. EBEN H. BLAKE died in Auburn, Me., Jan. 3, 1879, aged 64 years. He was a native of Gorham, Me., where he was converted many years ago, and united with the Methodist Church, of which he remained a member until his translation to the land where they "die no more."

He was buried from the High Street Methodist Church in Gorham, in the presence of a large concourse of relatives and friends and acquaintances of former years.

Brother Blake for many years held high official positions in the Church of his choice, Peace to his memory. He leaves a worthy widow wife to mourn her loss, together with a large circle of relatives and family friends, among whom is his honored father, now nearly 90 years of age. We bespeak for all these the sympathies and prayers of the Church and Churh.

MRS. MARIA OSBORN LUKE, of Cambridge, Mass., died Jan. 19, 1879, aged 77 years.

She was converted in 1821 under the labors of Dr. Wilbur Fisk, in Charlestown, and for more than half a century has exemplified, in a thoroughly consistent life, a bright, unselfish type of piety. Her bereaved husband looks back upon the home which she adorned for forty-five years as his companion, and says, "She made that home a paragon." In the Methodist Churches of Wilbraham and Cambridge (Harvard Street), she has been loved and honored by all who knew her. For several months before her final release paralysis had deprived her of the use and enjoyment of her mental faculties; so that death was only a glorious liberating of the soul from the bondage of her fleshly tabernacle into the freedom and triumph of heaven. Her work is done; her sufferings are passed; she has gone on from the pathway of faithful obedience here into the ready mansion above.

May his blessed mantle fall upon some one who shall be worthy to bear it!

"O may we triumph so,
When all our warfare's past;

And dying, find our latest, fee
Under our feet at last!"

And many is the hour of grief he sacrificed to us all by a renewed and entire consecration of ourselves to the work he loved so well! And having finished his work as he finished his, may we enter into and share with him the same reward.

J. W. ADAMS.

The following resolutions were passed by the Boston Preachers' Meeting, Feb. 10, 1879:—

REV. BARTHOLOMEW OTHEMAN.—Whereas it has pleased Almighty God to His great mercy to take into His own the soul of our dear brother," Rev. Bartholomew Otheman, an early member of the New England Conference, and one of the honored patriarchs of New England Methodism, whose long and efficient services in the ministry made him a household word among us; therefore,

Resolved, That we glorify God for the gift to a young and struggling Church of a minister so well adapted by his social position, his ministerial talents, and devotion to the work, to aid in the enlargement and the establishment on immovable foundations of the cause of Methodism in the land of the Puritans, and for his continuance among the Churches he assisted in planting and edifying by his preaching and example through more than a half century of effective ministerial service.

2. That, in the removal of our venerable father in Israel, in the fullness of years and service, we are reminded of the departure from among us of the urban, religious gentleman, who, with ample material resources, was courteous alike to rich and poor, and whose generous hospitality made his home the delight of the large circle of friends who were wont to gather therein; of the humble, yet self-reliant believer, whose piety, though touched with Puritan severity, was lighted up and warmed by the glow of primitive Methodism; of the able and faithful minister of the Lord Jesus, whose knowledge of the Word of God was as extensive and profound as his talents; that while we mourn her loss, and shun her pleasant smile, cheerful words encouraging words in our midst, still we bow in humility, and with a noble heart, to the supercrown of her finished record; "I have nothing else to which I may cling but Christ."

W. E. HUNTINGTON.

Mrs. EMILY L. FULLER, wife of G. C. W. Fullers, died in Cambridgeport, Feb. 3, 1879, after a long and trying sickness.

She was born in Sudbury, Mass., June 27, 1838, and at the early age of twelve years united with the Congregational Church near her childhood home. After her marriage she joined the Harvard St. M. E. Church of Cambridge by letter, the Church of which her husband has long been prominent official member. Throughout her life she has exhibited in her daily walk the virtues of a refined and disciplined character. She struggled bravely and patiently with a relentless disease, never losing her tender and steady hold upon the supports of the Christian faith. Her face always expressed the brightness and purity of a holy life. Her eyes were quiet and winning. Her presence made her a cheerful and comforting to friends, husband and son. A noble, pure-hearted witness has gone on, through the reflections of patient suffering, out of a sorrowing home below, into the home of the saints above. A broken circle of kindred and a mourning Church look sadly along the track of her vanished life, and less joyful than the bright and cheerful days of her life.

Resolved, 1. That we glorify God for the gift to a young and struggling Church of a minister so well adapted by his social position, his ministerial talents, and devotion to the work, to aid in the enlargement and the establishment on immovable foundations of the cause of Methodism in the land of the Puritans, and for his continuance among the Churches he assisted in planting and edifying by his preaching and example through more than a half century of effective ministerial service.

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W. E. HUNTINGTON.

The Ladies' Benevolent Society of the Harvard St. M. E. Church passed the following resolutions on the death of Mrs. G. C. W. Fullers:

Resolved, 1. That in the death of Sister Mrs. Emily L. Fullers, we lose a member of our society whose loss is most evident and beloved members. That while we mourn her loss, and shun her pleasant smile, cheerful words encouraging words in our midst, still we bow in humility, and with a noble heart, to the supercrown of her finished record; "I have nothing else to which I may cling but Christ."

2. To her beloved husband and son, upon whom this bereavement rest most heavily, we extend our heartfelt sympathy and pray that their stricken hearts, led by their mysterious Providence, may turn to the Lord. May the widow mother be comforted in her loss, and the bereaved sisters and friends find consolation in the love of the Lord.

3. That a copy of these resolutions be sent to the family of the deceased, and also be placed in the office of the *Zion's Herald* and *the Christian Advocate*.

4. That we extend to the widow and son, whom this bereavement rest most heavily, we extend our heartfelt sympathy and pray that their stricken hearts, led by their mysterious Providence, may turn to the Lord. May the widow mother be comforted in her loss, and the bereaved sisters and friends find consolation in the love of the Lord.

5. That copies of these resolutions be furnished the family, and for publication in *ZION'S HERALD* and *the Christian Advocate*.

D. SHERMAN,
R. W. ALLEN,
A. D. SARGEANT,
Committee.

MISS ROSAMOND M. YORK, only daughter of Mrs. Eliza J. and Capt. R. M. York, late of Ferry Village, Cape Elizabeth, died Dec. 27, 1878, aged 19 years.

Over sixty years since she made Christ her Saviour, and joined the Baptist Church. Some eighteen years since she connected herself with the M. E. Church; and during her pilgrimage over sixty years, she ga^z evidence of her devotedness to Christ and his cause, and of the power of the Word of God she professed to regulate her life, which enabled her to exert a great influence upon those around her. She passed away suddenly, and we trustfully, leaving children and friends to follow her. Much might be said of her, but her record is high.

IAAC LORD.

Died in Cherry Vale, Mass., Jan. 17, 1879, WILLIAM HORNOR, aged 79 years.

Brother Hornor was born in England and came to this country in 1822. He came to Great Falls, N. H., a year or two later, and died in 1879, at the age of 79 years. He was first awakened by the death of his wife, who died in 1855, and he was left alone with his two children, a son and a daughter, who are now in their middle years. He was a man of great energy and a good workman, and was a member of the First Congregational Church, of which he remained a member until his translation to the land where they "die no more."

He united with the First Congregational Church, of which he remained a member until his translation to the land where they "die no more."

W. L. BENNETT.

Miss ELIZA B. SPAULDING wife of S. J. Adams, deceased, died in Weyan, Vt., Jan. 31, of congestion of the brain, in the 56th year of her age.

MR. EBEN H. BLAKE died in Auburn, Me., Jan. 3, 1879, aged 64 years. He was a native of Gorham, Me., where he was converted many years ago, and united with the Methodist Church, of which he remained a member until his translation to the land where they "die no more."

He was buried from the High Street Methodist Church in Gorham, in the presence of a large concourse of relatives and friends, among whom is his honored father, now nearly 90 years of age. We bespeak for all these the sympathies and prayers of the Church and Churh.

THE WEEK.

DAILY RECORD OF LADING EVENTS.

Tuesday, February 11.

The plague has appeared in Kavala, Macedonia.

The village of Meyrengeen, Switzerland, has been destroyed by fire.

M. Delbecque, director of the French Mint, has been sentenced for embezzlement to six years' imprisonment and a heavy fine.

The British arms have suffered a defeat in the Zulu (South African) country. Forty-eight officers and 500 soldiers were killed, and the British commander, Lord Chelmsford, was forced to retire.

At a Democratic caucus in Washington last night it was voted to move for a repeal of the test oath, Federal supervision of elections, and the Federal jury law; an extra session will be forced if necessary.

The Western Union has entered upon a contest against the new telegraphic movement proposed in Congress.

In the Senate yesterday the Davis resolution in favor of the promotion of agriculture was passed; also the bill for the issue of certificates of deposit in aid of refunding. The Executive, Legislative and Judicial bill was discussed in the House.

Wednesday, February 12.

Forty-four workmen were buried by a sudden fall of earth in Kansas City yesterday; six were killed.

The New York Legislature has passed the bill making grave robbery a felony.

The cattle disease has broken out in Long Island, and the infected districts will be put under quarantine regulations.

A National Conference of colored men, to be held in Nashville, is being arranged.

Reinforcements have been ordered from England to Southern Africa, and 7,000 men will be on their way to the Cape in a few days to reinforce Lord Chelmsford.

The Russian evacuation of Adrianople will begin in ten days.

Yesterday was spent in Congress in the discussion of various matters—no business of importance being transacted. The House is wrestling with the "Omnibus" bill, and the Senate has under discussion the bill for the new Congressional library.

Thursday, February 13.

The plague has ceased in Astrakhan.

The British Admiralty has chartered fifteen steamers to carry troops to South Africa.

The strike at Liverpool is extending, and commerce is greatly impeded.

The German Reichstag was opened yesterday with an address by Emperor William.

At a birthday reception given to Peter Cooper at New York, last night, the degree of LL. D. was conferred upon him by the regents of the State University.

President Hayes has recommended to Collector Merritt to fill vacancies in the New York Custom House heretofore by means of competitive examinations.

The Sultan of Morocco is paralyzed, and anarchy prevails throughout his dominions.

A special committee on the Congressional Library building was appointed by the Senate yesterday. The House was occupied with the Legislative, Executive and Judicial bill, but took no final action.

Friday, February 14.

Gen. Grant has arrived at Bombay.

Secretary Sherman has stated that there will be a deficiency in the revenue, of twenty-seven millions of dollars, during the fiscal year.

The British Parliament met yesterday.

A fire in the factories at Paterson, N. J., destroyed property valued at \$300,000.

Ex-Senator Chandler was renominated to the U. S. Senate yesterday.

Some sixty horses, eighty sleighs and one hundred and fifty sets of harness were burned at night in the stable in New York known as the "New York Tattersalls."

The Chinese Immigration bill is still before the Senate, and the House is still working at the "Omnibus" bill.

Saturday, February 15.

Congressman Burhard, of Illinois, is to be the Director of the Mint.

A crusade has been started in New York against the Oneida community.

The Democrats are wavering in their purpose of forcing an extra session of Congress. Senator Bruce presided over the Senate yesterday—the first instance of a colored man presiding over that august body.

Rev. George H. Hewitt has resigned the pastorate of the Church of the Disciples, New York.

The city of Arequipa, Peru, was visited, Jan. 5, by the severest earthquake since 1868. Fortunately no damage was done.

Messrs. Blaine, Beck, and Sargent advocated the Chinese Immigration bill, yesterday, in the Senate. The bill was passed late in the evening. In the House no business was transacted of public importance.

The most heart-rending reports of suffering, death and horror come from Brazil where the famine has been raging for more than a year. Small-pox, yellow fever, beriberi (a peculiar parasitic disease), and pestilential fevers, with the added terrors of the famine, have swept away over half a million of people; and at last accounts a terrible pestilence, similar to the "black plague" of Europe, had broken out.

Monday, February 17.

The Soldiers' Orphan Home near Xenia, O., was burned Sunday morning; loss over \$7,000. The inmates had a narrow escape.

It is rumored that the President will veto the Chinese Immigration bill which passed the Senate Saturday evening. The House worked for seven hours Saturday on the "Omnibus" bill. The President has signed the bill permitting women to practice before the Supreme Court.

Mr. Robert Carter, a gentleman of large journalistic and literary experience, died in Cambridge, Mass., on Saturday, aged 60 years.

Rev. Henry H. Jessup, who lived in Syria twenty-three years, says hot weather and strict quarantine will always check the plague.

The first life insurance company incorporated by the legislature of Maine, under the name of the Union Mutual Insurance Company, is one of the oldest life companies in this country. In twenty-eight years it has paid its policy-holders, in death claims, endowment policies matured or discounted and paid before maturity, surrendered policies, and dividends, over thirteen million dollars (\$15,111,228.14); and it still holds to their credit, in well-invested funds, the large sum of nearly eight million dollars (\$7,891,671.67).

NEW HAMPSHIRE.

[The report of the Claremont District Ministerial Association, which met at Sunapee, N. H., Feb. 4, has been received, and will appear in the next issue of the HERALD.—ED. HERALD.]

Gleanings.—Rev. James Thurston, of Dover, has written an historical sketch of the M. E. Church of that city, which the official board of the Church have published in pamphlet form. The history of the Church dates from 1825. Two of the committee who had charge of the building of the first house of worship are now living—George Piper and J. H. Ticeomb. The Church has now a membership of 400, with thirty probationers. The Sunday-school numbers 472 members, with an average attendance of 320.

With a congregation completely filling the new and spacious house, an excellent religious interest prevails, and all things are prosperous as now. Old pastors and members of the Dover Church will find this sketch of great interest. It is on sale at ten cents a copy.

Rev. F. M. Pickles, pastor of the M. E. Churches at Croydon and Grantham, is seeing his labors blessed. Jan. 19th ten persons were received into the Church at Grantham. The last Presiding Elder, Alfred R. Evans, says, Rev. Mr. Benedict, and Rev. Mr. Chandler are among the lecturers. It is to be hoped the cause may be of profit financially as well as in other respects.

Deacon and Mrs. Elias Thatcher, two of the original eighteen members of the Baptist Church in Marlborough, died recently within a few hours of each other, aged respectively 87 and 92 years.

H.

A WELL-KNOWN AMERICAN AUTHOR.

THOR.

Referring to his own complete restoration to health through the use of "Compound Oxygen," after many years of invalidism and exhaustion from over-work, T. S. Arthur, the well-known American author, says in his *Home Magazine*, under date of February, 1878: "Dr. S. Drury and Palen are physicians in regular standing, of high personal character, and above the suspicion of quackery or pretense. A new curative agent has come into their possession, and their administration of it, so far, has resulted in restoring to health many who had regarded their ailments as incurable, and in giving back a good measure of health to a large number of invalids who had vainly sought for help through other means of cure." It is mailed free. Address Drs. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

Those desiring to procure a fine assortment of beautiful flowers will do well to address B. P. Crittall, before purchasing elsewhere. See advertisement in another column.

How invigorating to inhale the aromatic odors of the spruce, the pine and the fir! The tonic and healing virtues of these trees are extracted and united with extracts of other medicinal plants and trees to form Dr. QUAIN'S FAMOUS SPRUCE EXTRACT. It cures coughs, colds, sore throat, bronchial affections, and has a wonderful power in stimulating the kidneys to healthy action.

Any of our readers who want to get their music or magazines bound, will find No. 30 Exchange Street a good place for any kind of work in the bookbindery business. See the card of Mr. WHITTEMORE BROS.

Those desiring to procure a fine assortment of beautiful flowers will do well to address B. P. Crittall, before purchasing elsewhere. See advertisement in another column.

If you would renew the bright scarlet streaming from his neck," ligate the artery, and give him Caswell's NEW Elixir, for the Blood, and he will soon be strong and well. Prepared only by Caswell & Co., Boston; proprietors of Caswell & Co.'s SLIPPERY ELM LOZENGES, for Coughs, and the beautiful WAX FLOSS Hair dressing. For sale at all Druggists.

FAT MAN MADE HAPPY.—LOSES 61 LBS.

Prattville, Ala., Jan. 20, 1872.

Botanic Medicine Co., Buffalo, N. Y.,

Gentlemen.—About three months ago I commenced using your "Anti-Fat," at which time my weight was 219 lbs.

By following your directions carefully I have succeeded in reducing my weight to 158 pounds. This is all very satisfactory and pleasant; but just previous to my commencing the use of your medicine, I had purchased two suits of fine clothes at a high price, and, to my dismay, that they are entirely useless to me now. When I put one of my coats on, my friends tell me it looks like a coffee sack on a bean-pole, and when I put the pants on, — well, description fails. My object in writing is to ascertain whether you have not, in connection with your medicine business, an establishment where your patrons, similarly situated, could exchange these useless garments for others that would fit. I think you ought to have some inducement for many to use the Anti-Fat, who now object to using it, in consequence of the loss they would sustain in throwing aside valuable garments. Just turn this matter over in your mind. A "Clothing Exchange" is what you want in connection with your Anti-Fat.

Yours truly, GEORGE BOYD.

From reports, certificates and representations from those who have found in Dr. M. W. Case's Carbolite of Tar a remedy, we are led to direct the attention of our readers to the following facts: Dr. Case is a highly-educated physician, of extensive experience and large practice, which is rapidly extending throughout the whole country. Many years ago he perfected a system of treating diseases by inhalation so perfect and so satisfactory as to elevate inhalations as a mode of treatment to the highest point of honor in the medical profession.

CHAIRMAN OF COMMITTEE FOR 1878—MAINE.—W. H. STEWART, Seward, S. F. WEIR, Education, H. P. TOWN; T. J. JONES; N. F. FREEDMAN's Aid, D. B. Randal; M. C. Morse; Conference Rel. Ions, Stephen Allen; Admissions to Conference, Wm. H. Foster; ZION HERALD, J. ROSS Day.

PARKER JACOB, T. E. Elders of C. C. MASON, J. McConaughay.

NEW BEDFORD DISTRICT.—All persons attending the New Bedford District Conference, to be held on N. Dighton, March 17-19, paying full fare over the B. C. F. and N. B. Railroad, or the Old Colony Railroad, will be furnished with a free return ticket.

W. H. STEPHENSON.

Attention is called to a notice in the Herald of Feb. 13, of great interest to Local Preachers and Exhorters.

W. H. S.

EDUCATION.—The new church edifice on Para square, erected by the First M. E. Church of Lynn, Compton, and the First Congregational Church, and worship of Almighty God, Thursday p. m., 27th, Presiding, at 2:30 p. m., Rev. Bishop Randolph S. Foster, D. D.; also at 7:30, by Rev. C. D. Foss, D. D., President Wesleyan University.—Rev. Luther T. Townsend, D. D., Interim.—Rev. L. T. Townsend, D. D., Interim.—Former names are here retained, as they will be present. All choristers and organists will be present. All choristers and organists will be present. All choristers and organists will be present.

Grand Organ Concert, Wednesday evening, Feb. 26. C. D. Hills, Pastor.

Lynd, Mass., Feb. 15.

THE EXECUTIVE COMMITTEE OF THE PRACTICERS' AD. SOCIETY, at their meeting on Friday afternoon last, received \$6,500 from the estate of the late Amos B. Merrill. Who will make this fund up to \$10,000?

HARPER'S MONTHLY MAGAZINE FOR MARCH

CONTAINS

PRESENT TENDENCIES OF AMERICAN ART.

By S. G. BENJAMIN.

With Twenty Illustrations.

A FEW SEA-HORSES.

By W. H. ELLIOTT.

With Nine Illustrations.

ALONG THE SHORE: A POEM.

By A. T. L.

With Three Illustrations.

THE COAST SURVEY.

By MARTHA J. LAMB.

With Twenty Illustrations.

THE ENGLISH HOME OF THE WASHINGTON.

By B. J. STORY.

With Seven Illustrations.

OUR DUTCH MASTERS.

By REMBRANDT VAN RYCKEVES.

With Four Illustrations.

THE PINE-TREE: A POEM.

By H. F. SPOFFORD.

With Three Illustrations.

A CEREMONY UPON CANDLEMAS-EVE.

By ROBERT HERRICK.

Illustrative Abbey.

BERGUND TIAL: SKETCHES IN TYROL.—I

By GEORGE WARING, JR.

With Four Illustrations.

ENGLISH AND AMERICAN LOCOMOTIVES.

By CHARLES BARNARD.

With Three Illustrations.

A SUMMER STORY.

By ALICE PERRY.

With One Illustration.

THE ENGLIS' IN INDIA.

By THOMAS W. KNEX.

YOUNG MRS. ANDINE: A NOVEL.

By DIWAN MULOCK CRIK.

CLIMATES FOR INVALIDS.

By DR. T. M. COAN.

With One Illustration.

MISS VEDDEN: A STORY.

By CONSTANCE F. WOOLSON.

With Four Illustrations.

GARY'S MAGNETIC MOTOR.

By E. M. BACON.

With Four Illustrations.

THE "TOM" SDE OF MACAULAY.

By D. D. LLOYD.

With One Illustration.

MISS MURIER: NERVES: A STORY.

By MISS THACKERAY.

With One Illustration.

AFGHANISTAN.

By Z. B. GUSTAFSON.

EDITOR'S EAST CHAIR.

EDITOR'S LITHIUM RECORD.

EDITOR'S SCIENTIFIC RECORD.

EDITOR'S HISTORICAL RECORD.

EDITOR'S DRAWER.

HARPER'S PERIODICALS FOR 1879.

FOR 1879.

HARPER'S MAGAZINE, ONE PAPER.

HARPER'S WEEKLY.

HARPER'S BAZAAR.

THE THREE publications,